1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

themselves the owners of extensive estates by which their descendants could profit. The Spaniards married into chiefly families, which they believed hereditary, according to their own cultural pattern. In some cases chiefs, like those of Tlaxcala, received coats of arms and patents of nobility from the king for their service in the Spanish cause. Out of 190 coats of arms presented for services during the Conquest of Middle and South America, at least twenty were granted to Indians. In consequence there took place a modest renascence of Indian culture. Indian authors like Ixtlilxochitl and Chimalpahin set forth, in Spanish or Nahuatl, the annals of their forebears as proof of their descent from great Indian nobles and of their right to Spanish honors as well.[4] (See Plate 44.)

The old culture died slowly. In the Indian towns the records were kept in both Spanish and the old Aztec pictographic system to avoid dispute. Dress maintained its old form, except that the friars insisted on trousering the Indians. The rich agriculture was a great boon to the conquerors, who modified it little except for the addition of fruit trees and wheat. Household utensils, like pottery, revealed an engaging fusion of Indian and Spanish ideas, and glazing delighted the Indians, who applied the flux to purely aboriginal forms. Some enchanting little sculptures in clay reveal the old gods and goddesses masquerading as saints in a very thin disguise.

The Indians were used to building temples, and it seemed to them perfectly fitting that they should labor long hours in great numbers to rear structures honoring the new gods. The conversion was so popular that the churches were too small to hold the worshipers, and several conventual temples, like Acolman, Actopan and Tlamanalco, had chapels which

16:Bandelier E-4 (no date)1880 NU7 Aztec NU7

households,[314] still, on many occasions, whether festive or in the hour of need, the crops raised thereon would not be sufficient, and thus other stores were laid up and held for prudential reasons.[315] Over these stores the "Petlacalcatl" presided. This officer was, in all probability, appointed by the council, and he was accountable in the first place to the "Cihuacohuatl," who kept a register or list of the articles received as well as of their apportionment. These rude paintings on prepared skin, or tissue, have given rise to the fable that "archives" existed at the aboriginal pueblos of Mexico, Tezcuco, and Tlacopan.[316]

The stores required for worship and for the support of the "medicine-men" were, as far as the central or tribal "house of God" was concerned, also, taken from this tribute, and assigned to the "medicine-men" according to their need. But the bulk of the tribute, presumably, went to the kins, who apportioned it among their members, after reserving the necessary quota for their government and for worship. In this manner the proceeds of tribal association finally reached the individual,—not through the tribe unless he was an outcast, but through the kin,—and thus the latter again appears as the working unit of organized society, even in the vital matter of subsistence.

The procuring of subsistence, by means of warfare, is the widest field of tribal action known to aboriginal Mexico. It links together kin and tribe, and furnishes a *raison d'être* for the highest known form of tribal society — the confederacy.

After what has been said in this and the preceding essays, it is superfluous to recur, in detail, to the confederacy formed by the three "Nahuatl" tribes, of Mexico, Tezcuco and Tlacopan. Its "articles of agreement" have been stated elsewhere; and we know the prominent position, in a military point of view, occupied by the Mexican tribe in this partnership, formed, as it was, for the purpose of war and plunder. All that remains for us to emphasize is the fact, that this inter-tribal connection in the Mexican valley did not extend further than a tri-partite association for the aforesaid purposes. There was no interference on the part of the conquerors, in the affairs of the conquered, no attempt gradually

[314] "*Tenure of Lands*" (pp. 419 and 426).

[315] See the concurrent reports about the great drouth, while "Wrathy chief who shoots arrows heavenward" ("Moteczuma Ilhuicamina") was "chief of men."

[316] This very interesting and important question will soon be fully discussed by a very competent authority. I consequently forbear entering into any examination thereof.